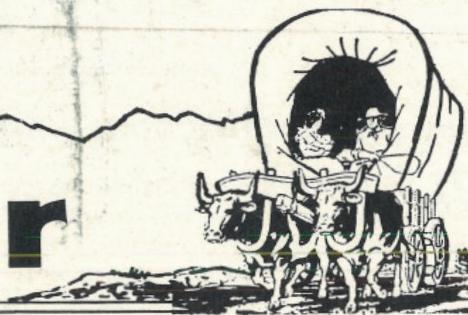


# THE Pioneer



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NO. 2



## UTAH'S ECHO CANYON

Through this picturesque mountain gateway of Utah passed the Donner Party, the Mormon Covered Wagon and Handcart Pioneers, the Pony Express, telegraph and stage lines and the Union Pacific Railroad



## *Joseph, Not Brigham, Planned Exodus*

A RECENTLY published magazine article on the great exodus of the Mormon Pioneers, credited the whole idea to Brigham Young, the master colonizer who moved the entire body of the "Saints" to the heart of the Great Basin. This is in error.

It can be shown beyond question that had the Prophet Joseph Smith lived a few more years he would himself have conducted the movement, irrespective of the difficulties that subsequently arose at Nauvoo and the neighborhood. Nor is it detracting anything from the greatness of President Young to ascribe to Joseph the credit for conceiving the idea of the exodus.

The labor and genius involved in the actual removal of the Mormon people from Illinois to the Rocky Mountains and of their subsequent settlement through the Intermountain West will ever be a sufficient justification for calling Brigham Young one of the foremost colonizers of modern times. The laurel sprig is securely fastened upon his brow.

There are strong indications that certain leading men in the Church at that time realized that Illinois was to be only a temporary home for "Mormonism." The Church faced problems which could not be resolved in the crowded East. It required isolation, at least for a time, to develop its latent powers and to show the world that it was truly a religion of force and vitality.

That this view of the situation was correct can be shown by predictions uttered at the time, and by positive actions of the Prophet Joseph looking toward the settlement of the West by the Church.

Joseph Smith predicted in the clearest possible terms the westward migration of his people. Writing under date of Aug. 6, 1842, he said: "I had a conversation with a number of the brethren in the shade of the Masonic Hall at Montrose on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven out of that state.

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; that many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure to disease, and some of you will live to go and assist the Saints to become a mighty people in the midst of the Rocky Mountains."

Lorenzo D. Young records in his Journal that while he was very ill in Kirtland in 1831, the Patriarch Hyrum Smith gave him a blessing in which he promised Lorenzo that he would recover and go with the Saints to the Rocky Mountains. And Heber C. Kimball, commenting on the beauty and charm of Nauvoo once said: "A beautiful place, indeed, but not for long an abiding place of the Saints."

## *Lincoln On Negroes And Mormons*

A BRAHAM LINCOLN, generally regarded as the truest friend the Negro ever had, was a dedicated segregationist which is something to keep in mind in these days of integration vs. segregation.

The Liberia Colony project had his enthusiastic support. This was an independent colony of the Gold Coast of Africa, founded by the National Colonization Society (1816) for free people of color living in the United States. A 30-acre tract was allotted to each individual with means of cultivating it. Liberia was left to its own resources and declared an independent republic.

Lincoln, while serving in Congress, was against the Mexican War and introduced the "Spot Resolution" to locate the exact place where Mexican soldiers crossed the Rio Grande, thus giving the United States a cause for war.

Lincoln was behind the "Philpot Proviso" which provided for the purchase of vast lands belonging to Mexico, including homes for Negro slaves who had been set free. The Great Emancipator was against Emperor Maximilian and on most friendly terms with President Juarez.

He liked Brigham Young and asked the help of the Mormon colonizer to raise a force of cavalry to guard the Overland Stage route, which Brigham had already planned to do. Abe's attitude toward the Mormons during their days of persecution, as he expressed it to associates at various times are: "Leave them alone. If they are right in their teachings and practices, nobody is going to stop them. If they are wrong, the whole movement will collapse under the test of time."

Lincoln's firm stand on the side of the abandoned and the oppressed, seemed to have no bearing on his persistent opposition to all plans for integration. This is an interesting paradox for although "Honest Abe" freed the slaves, he wanted them to work out their own problems by themselves without assistance or interference from their white neighbors.

He may have been right, considering the renewed flareup against integration in the south. Integration, Lincoln held, is wonderful in theory but gets nowhere fast in experimentation and application.

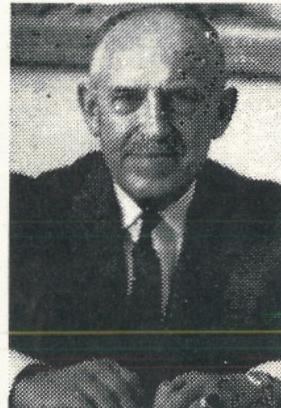
### PLEASANT STREET

THE FOLK that live in Pleasant Street  
Are just the kind you like to meet—  
Smiling lips and twinkling eyes  
That make you think of sunny skies.  
They always have a word to say  
That sends you happy on your way.  
It gives new zest to merely meet  
The folk that live in Pleasant Street.

—Grenville Kleiser.

# The President's Message

**By Eugene P. Watkins**



## *Let's Share SUP With Our Friends*

**T**O BE A MEMBER of the Sons of the Utah Pioneers is a rare privilege. Membership in our organization gives us the opportunity to more appropriately honor our revered pioneers. It brings us together with men of a common background; with men who have the same high spiritual, cultural and economic ideals.

Our membership brings us increased happiness. Certainly, it is a thrill to be a part of a program that is accomplishing so much and moving forward so successfully.

Someone has said: "We need to share our blessings to fully appreciate them." In contemplating this bit of philosophy, may we add that one of the best ways to express gratitude is by service. One of our prime 1970 objectives is to increase the membership of our organization. Too many descendants of our pioneers are not taking advantage of the benefits that come from membership in the National Society of the Sons of the Utah Pioneers.

Your national officers would like to see an increase in membership of not less than 10% by the time we hold our national convention in September at Kanab. There are many ways members at large and members working through their chapters can assist in achieving this goal.

It may be that some chapters may wish to follow the plan now being pursued by our Salt Lake City chapter. The chapter is now mailing to members two recommendation proposal cards. The member is requested to complete the questionnaire set forth on the recommendation cards, and agree, after the recommendation on the card has been approved, to visit and solicit the membership of the candidate.

In contemplating the proposal that we increase the membership of our society, may we suggest that each member ask himself the question: "How much does membership in SUP mean to me?"

May we pledge ourselves to extend this privilege and this honor to our friends, relatives and associates who are descendants of the Mormon pioneers, by inviting and urging them to join with us and thereby become the beneficiaries of the opportunities membership in our society so adequately provides.



## *Tobacco Ills Told In 1650*

*By a Wall Street Journal Staff Reporter*

The controversy over the effects of tobacco smoking on health is by no means new.

In 1650, some 90 years after tobacco was first brought to Europe from the New World, a Dr. Venner, doctor of physick in Bathe, penned this warning:

"I will summarily rehearse the hurts that Tobacco infereth, if it be used contrary to the order and way I have set downe. It drieth the brain, dimmish the sight, vitiateth the smell, dulleth and dejecteth both the appetite and stomach, destroyeth the decoction, disturbeth the humours and spirits, corrupteth the breath, induceth a trembling of the limbs, exsiccateth the windpipe, lungs and liver, annoyeth the milt, and scorcheth the heart. . . ."

The Prophet Joseph Smith, 100 years before modern doctors discovered the harmful effects of tobacco on the human body, gave to the world this same declaration in a revelation from the Lord. It is recorded in the 89th section of The Doctrine & Covenants.

## *MILE AND HALF FROM CHURCH*

We're a mile and a half from church you know, and the tire is flat so we can't go. We'd fix it quick to make a visit or if there's a ball game we wouldn't miss it! We'd mend the tire if at all we could, and if we couldn't, we'd go afoot, for the fishing season is all the style, so church will have to wait awhile.

We're a mile and a half from church you know, but some friends are coming so we can't go. To disappoint our friends would seem unkind, but to neglect church, we don't mind. We want to please our friends on earth, and spend the day in feasting and mirth. But sometime, when we come near the end of our days, we'll go to church and mend our ways!

—Sunshine

**PASSING OF A REVERED PROPHET AND PRESIDENT****David O. McKay Was Beloved of Millions World Over**

By Les Goates

**F**EW MEN have had so profound an effect upon the growth and development of their people as had David O. McKay. Seldom has anyone won the love and devotion of so many all over the world as did the president and prophet of The Church of Jesus Christ of Latter-day Saints. When their beloved leader passed from this life on Sunday morning, January 18, millions mourned. With a fervor almost equal to that of his nearly three million followers, business, government, educational and religious leaders throughout the country and abroad, expressed their love and esteem for one of the most amazing men in modern times.

With the passing of President McKay, it is apropos that the Sons of the Utah Pioneers join with all the other organizations, societies and group that have paid eloquent and sincere tribute to *one of our SUP honorary life members*. President McKay revered his pioneer ancestors and had a great deal of love and respect for SUP and its dedication to their lofty idealism.

*Amazing Growth*

The growth and accomplishments of the Church attest to President McKay's tremendous leadership. Since he became president in 1951, the membership of the Church has more than doubled. There has been an amazing increase in the number of congregations. Thousands of church buildings, including five temples, have been erected. A great program of home teaching and family home evenings have been introduced and well-correlated priesthood programs have been adopted.

Up to the last month of his 96th year, President McKay was actively concerned with the spiritual, intellectual, social and physical welfare of people everywhere, striving to strengthen them with the responsibilities and challenges he saw ahead. His counsel, his con-



*David O. McKay  
...beloved president and prophet*

cern and his aspirations were for continued spiritual progress of mankind.

*The Ideal Life*

Since early youth a valiant warrior for truth and righteousness, David O. McKay showed irresistible contempt for the falsities, quackeries and veneerings that honeycomb so much of modern-day living. Conversely, it would be difficult to find any tonic for honesty, sincerity and simple righteousness in thinking, doing, feeling and being more potent than in the life of the Mormon Church leader.

All who knew President McKay have been impressed with the magnitude of the work accomplished and the services rendered. Yet, he found time to receive personally hundreds of men and women from all over the world in his office or apartment. Among those have been presidents of the United States, rulers over other countries and world-renowned people in business, the arts and in politics as well as humble ones in need of fresh spiritual strength.

*The Master Missionary*

President McKay set an extraordinary example of active missionary work for upward of 14,000 young men and women representing the Church. He visited every country in the

**Church Progress  
Under Pres. McKay**

	1951	1970
Membership .....	1,147,157	2,886,243*
Wards .....	1,666	4,856
Stakes .....	191	500
Missions .....	42	88
Temples .....	8	13
Chapels, Seminaries	5,670	7,525

(\*) Estimated as of January 1, 1970

(Church Information Service)

(See MCKAY next page)

## Know Your Pioneer History

By The Editor

*Q. It is reported in a review of the Gold Spike Centennial year that there were 40 saloons and more than a dozen brothels in Corinne in its boom days. My grandfather who lived there for awhile at that time, often disputed this claim. What is the correct figure? —R. E. Hardman*

A. The Pony Express, nee Herb S. Hamlin, reporter, editor and historian, quoted Mr. Holmes, of pioneer hotel fame, that there were only five saloons and one road-house west of Corinne, disputing the oft-repeated charge that Corinne was a den of iniquity in those days.

As for churches, the Methodists were first to build a chapel there, according to Dr. Arbogast, the president of Westminster College, and the building is still there. The Presbyterians, backed by Sheldon Jackson, R. G. McNiece and Ed Swan, the wealthy freight hauler, came in next. (Incidentally, it was Swan who "parley vouxed" with Brigham Young for the Mormon settlers to pick berries which Swan traded to Butte miners for plug hats and frock coats which the

miners couldn't use but the Mormon bishops and elders could and did.

\* \* \*

*Q. Was there ever any kind of a freight transportation business over the water of the Great Salt Lake? —J. O. Carson*

A. When the Utah & Northern Railroad was extended to Montana's gold, silver and copper mines terminating at Silver Bow Junction, that sounded the death knell of the freight business at Corinne. Its four proud boats that had plied their craft on the salty sea, just faded out of business. Silt filled the bars at the mouth of the Bear River, leaving the "City of Corinne" without a home port, so she puffed south to Black Rock resort and served as an excursion boat, later burning with the Garfield Beach pavilion.

The "Kate Conner," loaded with ore, sank while entering the Bear River, enroute to the smelter near the shore. The "Rosie Brown" and the "Pluribustah" just disappeared out of circulation.

### The McKay Family Almost Settled In Cache Country

The celebrated McKay family of Mormon pioneers almost settled in Cache Valley instead of Ogden.

When William McKay arrived in the Great Salt Lake Valley from Scotland, Aug. 29, 1859, he was sent north to settle in the valley just over the hills from Brigham City.

As he traveled north he learned at Ogden that provisions were scarce in Cache Valley. Bishop Edward Bunker suggested that the family settle in Ogden and even furnished a lot upon which Elder McKay could erect a home.

Here the family stayed and Weber Valley, later Ogden and Huntsville, became the home of the ancestors of David O. McKay who later became the ninth president of the Church of Jesus Christ of Latter-day Saints.

## PRES. MCKAY NEVER LOST HIS KEEN SENSE OF HUMOR

(Continued from preceding page)

world where Mormon missionaries are laboring and was withal the most-traveled president in the history of the Church. He was the master temple builder, having dedicated five of these imposing edifices.

From the early years of his life, President McKay had been a successful farmer, student, missionary, educator, college president, public servant, husband and father, member of the Council of the Twelve Apostles and for nearly 19 years the ninth president of the Church.

Although feeble of limb and usually dependent upon a wheelchair for locomotion the past two years, President McKay never lost his sparkling sense of humor. As he arose to speak at a general conference assembly, two associate authorities arose with him and assisted him to the pulpit. He thanked them in his always gracious manner, and turning to the vast Tabernacle audience said, "They probably thought I could never make it."

### Sparkling Humor

Late one Sunday afternoon with only a few minutes left before time to dismiss the conference, President McKay called upon Elder

Mark E. Petersen of the Council of the Twelve, then general manager and publisher of The Deseret News. Elder Petersen bore his testimony in two sentences and sat down. President McKay thereupon arose and said: "Elder Petersen just managed to catch the last edition."

While touring the new Visitors Center on Temple Square, the President paused before a magnificent mural and inquired, "Who is the author of that masterpiece?" One of the brethren wheeling the President's chair briefed him on the artist's identity and his several accomplishments, whereupon President McKay inquired: "Is he a member of the Church?"

"No, he isn't," replied the guide.

"Then," said President McKay, "why doesn't somebody convert him?"

His gentle smile, rich resonant voice, and handsome countenance, gave David O. McKay the appearance—as a noted writer once described him, "—of a prophet of old who might have stepped out of the pages of the Old Testament to walk into the hearts of his adoring people."

You may be sure he is with them now!

# The Pioneer

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# Our Readers Write

## Honor Our Life Members

Along with my 1970 membership card received from our good executive secretary, was an invitation to submit suggestions on how to promote our Life Membership project. May I make this one:

Recently I attended a chapter dinner - meeting where several VIP's were given special recognition. There was a prominent life member present who was not mentioned. I being also a life member, could not draw any attention to this oversight but I think it an honor to hold this position in SUP, along with the obligation and responsibility that goes with it.

It would be a nice gesture in chapter gatherings to give special mention to those who are life members. Such recognition eventually would convey to the general membership that the life membership status denotes especial loyalty, trust and love for the Sons of the Pioneers.

—M. Verne Thurber  
Orem

### Enjoys 'The Pioneer'

My wife and I both read *The Pioneer* and enjoy it very much. It is good to have this regular reminder of the achievements, the sacrifices and the devotions of our sturdy forbears. How can we honor them better than by emulating their splendid example?

—W. R. Devenish  
Jackson, Wyo.

### Grateful For Blessings

When I read of all the tragedy and trouble within our country and the world, I am grateful to the Lord that he was considerate enough to gather my and your ancestors and thousands of other choice people to the valleys of the Rocky Mountain and to this good land of America.

I enjoy being with good people whom we can trust with explicit confidence, folks who are faithful to the Church and its principles and to the laws of the land. As Norman Vincent Peale has said. . . "to be thankful for an attitude of appreciation for the good

things we have here."

The Sons of the Utah Pioneers are doing a splendid work in keeping alive the spirit of our heritage which was given us by our pioneer ancestors at a very high price and sacrifice. Articles in *The Pioneer* are a pleasing reminder of our purposes and the mighty works of our sacrificing ancestors who have left us so many of the good things.

—S. Roy Chipman

### Word From San Bernardino

I am pleased to renew my membership (at large) in the Sons of the Utah Pioneers for 1970. This affiliation means a very great deal to me for I revere my Pioneer ancestors and take great pride in their accomplishments in assisting to build up the great west. "The Pioneer" is a good magazine and does a fine job recording the doing of SUP chapters and reviewing the incidents of pioneer history. I was very sorry not to be able to make it down to San Diego for the dedication of the Mormon Battalion Monument.

—Warren L. Metcalf  
San Bernardino, Calif.

### Life Member Reports

Every year when I receive my Life Membership card from our beloved T. Mack Woolley, I get a feeling of pride and happiness in this relationship with our wonderful organization. The Sons of the Utah Pioneers is a great organization and I think we should take genuine satisfaction and much delight in promoting its many worthy endeavors.

My membership card reminds me of the many good times I enjoyed in SUP while I was living in Midvale and taking part with the fine Temple Quarry Chapter. I would like to make a motion that *The Pioneer* be sent to all Life Members who have moved from Utah.

—H. Allen Jensen  
Mesa, Ariz.



## SUP PROFILES



### Heber Charles Hicks

Heber Charles Hicks, state and national securities commissioner, editor, missionary and member of the Sugar House Chapter of the Sons of Utah Pioneers, was born in Salt Lake City Oct. 20, 1880, the son of John T. R. Hicks who migrated from Falmouth England in 1856 and was the first shoemaker to reach the Valley.



His mother was Anna Buhler, daughter of Ulrich Buhler, one of the first converts in Switzerland. She came across the plains with a handcart company in 1866. They were married in the Endowment House in 1868.

The entire Buhler family arrived in 1870 and in 1871 his father married his wife's sister, Savannah, and built her a home on a farm in South Cottonwood.

In 1882 he built another home on the farm and moved Anna and her children into it. In September 1889 Heber's father was convicted on a charge of polygamy and sent to the penitentiary where he contracted a kidney ailment and died December 16, 1890. At the time of his death there were 13 children in the two families. In June 1896 Heber graduated from the public school, received a scholarship to the University. Later he attended law school and the Latter-day Saints University.

#### *Editor at Provo*

In January 1905 he was employed by the *Deseret News* and in 1907 he was appointed editor of the *Provo Inquirer*, at that time the largest newspaper south of Salt Lake City. Two years later he and his brother Nephi purchased the paper and organized the *Provo Post*.

In 1909 four of the teachers at B.Y.U. attempted to introduce evolution in the school in opposition to Church doctrine. The paper supported the Church and Heber made frequent calls to President Joseph F. Smith's office for instructions.

The trouble ended when three of the teachers resigned.

On the first of April 1921 he was appointed secretary of the State Securities Commission and in the station and nationally.

#### *Big Company Chief*

As business began to boom hundreds of companies filed applications for the sale of securities for many millions of dollars. Regulations governing sales had to be formulated to protect the buyers. A national association of securities commissioners was organized. Utah became a member with 42 other states. In 1926 Hicks was elected president of the association and was confronted with the problem of national regulation of investment trusts, first mortgage real estate bonds and stock exchange (only the New York Stock Exchange was exempt). He appointed committees and all were brought under national trading regulations.

In 1930 he was called back to New York by the attorney general's office and reorganized the New York Mining Exchange.

#### *Called On Mission*

He returned home in 1931. He was in his office Sept. 15 1931 when President David O. McKay called him on the phone and told him to be at President Heber J. Grant's office next morning September 16. Heber was there when President Grant arrived, he smiled and said, "Heber we are calling you to teach the Indians how to work and become self-supporting. Be there October 13 to take over." Heber and his wife, Flora, were at the Papago Ward Chapel at 9 a.m. Sunday and took over.

### Guinivere Bacon First Utah Feminine Flyer

Guinivere Ellen Kotter Bacon, daughter of Mr. and Mrs. William F. Kotter, learned to fly at the Airtech School of Aviation, Lindberg Field, San Diego, California and soloed Aug. 29 1929, the first woman from Utah to do so. She was also the first to secure both the private and commercial pilot's license.

Guinivere was a charter member of the Anne Lindbergh Girl Glider's Club,—organized in San Diego in the Spring of 1930. The club purchased a Bowlus ninety-foot span sailplane, which Col. Charles A. Lindbergh tested for them.

Anne Lindbergh, using the Club's glider, was the first woman in the United States to qualify for third and second class glider licenses. Guinivere was the second to qualify for the third class and third to qualify for the second class glider license. She also qualified for entrance to long distance flying contests but never used the privilege.

The chapel was a wreck and the home was almost a total loss. The records had the membership at about 125 members but only 16 Indians were present.

In two years the chapel had been rebuilt and a new home built and a citrus grove was planted and 18 date palms lined the driveway.

#### *Sets Farm Program*

A farming program was set up and approved by the presiding bishopric. The land of the aged and indigents was leased and the able bodied men and women were put to work and a pay day came every Friday.

In 14 years Bishop Hicks was responsible for the 3360 acres being brought under cultivation. During that period the Church membership increased to 530 members.

At the age of 69 Heber went to Washington and began a new career.

**A BLESSING IN DISGUISE****Proposed 'State Of Deseret' Would Have Been Non-Mormon**

*By Charles W. Romney*

Perhaps, in a church meeting you have heard a speaker tell of the huge size of the provisional state of Deseret. In 1849, Dr. John M. Bernhisel, representing the Mormons in Washington, asked Congress to admit to the union a state with boundaries as follows:

Mexico on the south, the summit of the Rocky Mountains on the east, Oregon on the north, the summit of the Sierra Nevada Mountains on the west, and then from the end of said mountains south to a point just west of the present city of Los Angeles, and thence along the California coast line south-easterly to Mexico.

The speaker may have said that is would have been a blessing to the church if this large area had been admitted to the union. Would it have been a blessing, or would seeds of destruction have been planted in that large area that might have someday grown up to destroy the Mormon Church?

A check of the United States census figures for the years 1850, 1860, 1870 and 1880 show some rather interesting facts. The following chart gives the population

**Jackson County Climate**

Jackson County, Mo., where Mormons believe the Center Stake of Zion will be built, is in 94 West Longitude, and 39 North Latitude, being equally distant from the northern boundary of the United States and the Gulf of Mexico, also about midway between the Pacific and the Atlantic Ocean. The climate is delightful, being mild three-fourths of the year, though the summers are warmer and the winters colder in the same seasons than in the Valley of the Great Salt Lake.

**SOLAR  
SALT CO.**

YEAR	UTAH	S. CALIF., NEV., ARIZ.	+ OR-COMPARISON
1850	11,380	5,000 estimate	6,000 + Mormons
1860	40,237	33,000 estimate	7,000 + Mormons
1870	86,786	78,443	8,000 + Mormons
1880	144,063	162,825	18,000 + non-Mormons

figures for the area that is now Utah, where most of the Mormons lived; and in the other column the population for the district of Southern California, the states of Nevada and Arizona that were part of the proposed state of Deseret. The people living in those parts of Deseret were mostly non-Mormon.

**Mostly Mormon**

The above figures do not include the areas of New Mexico, Colorado and Wyoming that were included in the proposed state of Deseret. But, they are sufficient to lead one to the conclusion that in any election held before 1870, it is likely that all officials elected would have been Mormons. Between 1870 and 1880, because by then there were many non-Mormons in Utah, elections in an area as large as the proposed state of Deseret would have been very close.

However, by 1880, the Saints would have been greatly outnumbered by the so called Gentiles. Most of the non-Mormons lived in the Los Angeles - San Diego area of California and no figures are necessary to illustrate the fact that since 1880 the population of

that area has grown much faster than has the population of Utah.

**Still Harassed**

Would the proposed state of Deseret have been a blessing? Brigham Young died in 1877, and after his death the enemies of the Mormons continually harassed them for almost two decades.

Congress passed laws against the practice of polygamy, the Edmunds Bill in 1882, and the Edmunds-Tucker Law of 1887. Even the state department in 1879 (Evarts Folly) asked European countries to prevent Mormons from emigrating to Utah.

Elections were held between the Peoples Party composed of Mormons and the Liberal Party made up of non-Mormons, not between Democrats and Republicans as in most states.

After 1880, in the proposed state of Deseret the non-Mormons could have re-located.

Just as the desert area that the Saints settled and made "to blossom as a rose" was a blessing to them; even so the Lord gave them an unknown blessing when He failed to answer their prayers asking for statehood for the vast area of the proposed state of Deseret.

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**Mormon Landmark****Tiny Echo Chapel,  
Now Abandoned,  
To Be Preserved**

*By Jan Padfield  
In the Deseret News*

**ECHO, UTAH**

The residents of this Summit County, Utah, hamlet want a tiny church house, constructed in 1876 and the subject of discussion and controversy, to stay where it is.

When the Echo Branch was combined with Henefer Ward, four miles north, Sept. 29, 1963, the little church has had no official function since that time, but used occasionally as a community hall.

Bishop Donald Dawson, Henefer, denied plans for destruction of the building now. "I've had calls from almost everybody in Echo, and since they feel so strong about the building, I don't see that we have any choice, except to leave it."

"The church is in remarkably good condition, not even cracks in the plaster," he said. He confirmed a rumor that he had received an offer to sell the church to a Wyoming couple, move it to Wyoming for use as a wedding chapel. "We refused the offer," he said.

Summit Stake Pres. Reed Brown said the decision of what to do with the old church would rest with Bishop Dawson and his counselors.

**Cemetery Nearby**

The church is located on a small hill about a quarter of a mile east of, and overlooking, the town. Towering conglomerate crags back the small building. A small cemetery adjoins the churchyard.

Until recent years, tall poplar trees lined the long lane leading to the church. They were replaced two years ago by Michael Richins, 19, a University of Utah student, who carries water to the young saplings each day during summer months.

Mrs. Harrison (Amelda) Richins, local postmistress and historian, said the church was originally constructed by a Protestant denomination with John Shill as architect and builder.

"Through the years all work on the building has been a community effort. Turks, Chinese,



—Art courtesy The Church News

**PICTURESQUE LITTLE ECHO CHURCH HOUSE  
...nestled at base of towering conglomerate crags**

Greeks . . . any railroad workers living at Echo, have donated labor to the church's construction, remodeling, or upkeep. It has always been a community landmark and dear to those who lived here," she said.

**Used As School**

Rock for the foundation was hauled from Coalville, 10 miles south. Bricks were made at Echo at the site of a clay pit. Originally the front door on the west opened to two cloak rooms, then into one large room containing a large stove. In 1880 the building was sold to Echo town to be used as a school. Mary Jane Asper Weaver was the first teacher. From her salary of \$4.50 a month,

she returned \$4 a month for upkeep of the school.

A new school was built next to the highway in 1913 and the building was sold to the Mormon Church a few years later. Richard Wickel was the first bishop. The building was remodeled in 1946 under the direction of William Chapel, Coalville, presiding elder, and Mrs. Gladys Richins, Relief Society president. Again it was a community project. A furnace was installed in the basement and classrooms built there.

"It was cleaned, painted and looked wonderful. It was the pride of the community," said Mrs. Frank T. Wilson, Salt Lake City, when then lived in Echo.

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**MORMON BATTALION ON THE MARCH****Marking Of The M-B Trail To Be Undertaken by Explorers**

"The Mormon Battalion will be held in honorable remembrance to the last generation; and I will prophesy that the children of those who have been in the Army in defense of their country, will grow up and bless their fathers for what they did at that time. And men and nations will rise up and bless the men who went into that battalion."

— Brigham Young

By Col. Marvin E. Smith  
Commanding Officer  
The Mormon Battalion

The hearts of the children are being turned to their fathers in an effort to honor and emulate the noble deeds of the pioneer generation. This is evident with the spontaneous marking of the Mormon Battalion Trail in various states by units of the Explorer Scouts.

Following the 1961 Presidential Inaugural Parade in which the battalion participated, this reporter met with Marvin W. Follett in New York City and learned of this good man's leadership and activity with the Scouts in his home town of Douglas, Ariz. They already had a long-range project to place trail markers in their area. With true pioneer initiative they are researching, surveying, designing and building monuments.

While the Sons of the Utah Pioneers were planning the San Diego monument last year, Paul G. Loefke, reported the desires of the Explorer Scouts of southern California to recognize the Battalion Trail by placing their own markers at suitable spots across the state.

Earlier recognition was accorded the battalion by the State of Utah with an imposing and classic monument on the capitol grounds and by the participation of the Daughters of the Utah Pioneers in monuments in San Di-



Col. Smith

erso. Los Angeles and Tragedy Spring.

**What Of Future?**

Now, what is being contemplated in the future? Col. Fred M. Reese, commander of the national activities of the battalion has been successful in coordinating the projects of the Explorer and Ensign Posts of the Church in western America. In this way a more orderly and authentic approach can be made to the mammoth task of marking the trail through some eight or ten states.

Participating officials in this joint missionary project include: Elder Mark E. Petersen of the Council of the Twelve and chairman of the Church Information Committee; John Q. Cannon, chairman L.D.S. Church Pioneer Trails Committee; W. Jay Eldredge, general superintendent Young Men's Mutual Improvement Association; Dr. Burton F. Brasher, chairman Explorer Committee; YMMIA General Board; Folkman D. Brown, director Mormon Relations, Boy Scouts of America; Kate B. Carter, president, Daughters of the Utah Pioneers; and Col. Reese who himself is a Scouter of more than 50 years service.

**Seek Aid Of Moss**

Sen. Frank E. Moss (D-Utah) a sponsor of the national trails legislation program, was urged by Col. Reese to include the U.S. Army Mormon Battalion Trail project.

Explorers will advance in scouting by participating in the

trails program, receiving the various awards incident to such activities. More important however, is the fact that visitors and travelers will be made aware of the famous battalion and the historic events that motivated their memorable trek. Already L.D.S. stake representatives and SUP-Battalion officers have been assigned to areas.

It is altogether fitting and proper that all SUP and battalion members help to fulfill the famous prophesy of Brigham Young, as quoted at the lead of this report.

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SUP chapter presidents are reminded that souvenir programs are available for those members who did NOT attend the dedicatory services of the San Diego Monument in November. These can be secured from T. Mack Woolley, SUP executive secretary at Pioneer Memorial Village.

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During February some 35 members of SUP and the battalion enjoyed an exciting vacation in the Caribbean, sailing among the islands en route to the New Orleans Mardi Gras celebration.

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Company A of the battalion recently enjoyed an evening with Harold H. Jenson while he shared his experiences and pictures of his round-the-world cruise on a Yugoslav freighter. A near record attendance honored our national historian.

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**THEY MADE IT A HAPPY PROJECT**

## Temple Quarry Group Enthralled By San Diego M. B. Monument Trip

By Lucile Asay

The gracious kindness, kindly consideration and heart-warming hospitality of SUP and Church members, the impressive ceremony dedicating the impressive and beautiful Mormon Battalion Monument, the thrilling sight-seeing trips, the sumptuous banquet at the beautiful San Diego Stake Center—all these and many more delightful experiences made the San Diego Mormon Battalion Monument trek of Nov. 22-23, one of the most thrilling and exciting ever taken by members of the very active Temple Quarry Chapter of the Sons of the Pioneers.

Three couples of our tour group were hosted by Billy Casper, the renowned professional golfer and his wife Shirley, to round out an experience they never dreamed would ever come to them.

### *Make Time For Guests*

Chapter President Kenneth Rasmussen and wife Elsie, Past-

President LaGrande Asay, chairman of trek and chapter photographer, and wife Lucile, were graciously received at the airport by Bishop Lee Budvarson's wife Nancy and daughter Darla. Although they were preparing to host 40 young people that evening and were peeling apples for pies, they found time to take us on a sight-seeing trip, including San Diego's fabulous zoo and ending with a visit in their lovely home overlooking the City of San Diego and the bay. Here we rested and dressed for the banquet.

Attending the banquet from Temple Quarry Chapter were: the Rasmussens, the Asays, Vice President Sam Turner and wife Birdie; J. Leon Smith and wife; Vice President Walter Ewell and wife; Mr. and Mrs. Elmer Seal and Mr. and Mrs. Edward B. Beckstead.

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*ACHIEVEMENT — "Almost everything that is truly great has been accomplished by dedicated youth." — Disraeli.*

## Capitol Ceremonies Commemorate Utah's Seventy-Fourth Birthday

Ceremonies commemorating Utah's 75th birthday were held in the House of Representatives Chamber of the State Capitol on January 5 with Gov. Calvin L. Rampton as "orator of the day."

In his impressive address the governor commented that the beginning of this new era will bring with it new problems and leave behind many old problems which still remain to be solved, but we envision the future, not with fear, but with confidence and cheer."

Miss Lynda Dowd, a student at Grand County High School delivered a talk on "Statehood Day in Grand County." Dr. Claude Burtenshaw, dean of

students at Utah State University, gave a presentation on "Managing Utah History."

Music was provided by the Carbon High School a capella choir, directed by Mrs. Dorothy Brown. The colors were presented by the Utah National Guard.

Following the ceremonies an open house was held in the Historical Society Mansion. A traditional feature of the celebration, friends and members of the society were able to renew their contacts with board members, staff and fellow workers in historical research.

Plans already are being made for next year's celebration — Utah's Diamond Anniversary of Statehood.

**ONE OF TWO:**

### Sen. Moss Honored At Scout Breakfast

An award was received by Sen. Frank Moss (D-Utah) on February 4 in Washington, D.C., as one of the two Eagle Scouts in the U.S. Senate. The Senator, a member of the Sons of the Utah Pioneers, was honored at a breakfast meeting in connection with Boy Scout Week.

The award was presented by William Forrest, Pocatello, Ida., one of 17 young men selected throughout the nation to visit Washington and participate in the week's Boy Scout Week activities.

For a number of years Sen. Moss was the only Eagle Scout in the U.S. Senate, but freshman Sen. Richard Schweiker, (R-Pa.) now shares the honor.

-----

## Church With No Spectator Members

Keeping a far-flung youth program moving requires a tremendous amount of adult time as well as expert leadership, it is shown by the catalogue of activities of the Mormon Mutual Improvement Association. Counting home teachers, Sunday School teachers, drama directors, music directors, dancing instructors and athletic coaches, a typical ward needs about 250 workers to staff the many programs.

These jobs mostly are most demanding. It is figured that some ward workers, aside from members of the bishopric who give even more time, spend from 15 to 25 hours a week in church work. No other religious denomination gets that much support, says Louis Cassels, senior editor of United Press.

Pres. N. Elden Tanner, of the First Presidency, explains how this is accomplished: "We have no spectator members in the L.D.S. Church. Our members do not dodge, alibi or evade when they are asked to take a job. We are taught from childhood that a call from the Church is a call from God. When God calls you to a task, you can only say 'yes,' if you take your faith seriously."

## Elder Mark E. Petersen Expresses Appreciation For Monument Project

Eugene P. Watkins  
President, Sons of Utah Pioneers  
2035 Princeton Drive  
Salt Lake City, Utah

Dear Gene:

I am very thankful to know that a firm date for November 22 has been established for the dedication of the Mormon Battalion monument in San Diego. This is a great achievement.

I surely wish to congratulate you and all other who took part in the raising of the funds for this monument and bringing to conclusion the arrangements for the dedication.

The \$18,000 has paid for the monument and will help in its erection in the park at San Diego.

I believe that this project is going to have great and significant effects on our relationship with the people of San Diego and will do a great deal to advance the cause of the Church in that area.

The stake presidents there are very delighted with this project and the people there are likewise. I do extend my sincere congratulations to you and to all who have done so well in this great undertaking.

Yours sincerely,  
Mark E. Petersen

## Historical Highlights

*By Harold H. Jenson  
National Historian the SUP*

The proposed Mormon Battalion - Sons of Utah Pioneers trek over the original trail of some 2,000 miles, following as nearly as possible the route of this, the greatest infantry march in military history, deserves the support of SUP members. In addition to being a highly enlightening project, it will be fun and a splendid fellow-shipping activity.

Boy Scouts and Explorers of the YMMIA are being asked to join in the trek. Anxious parents are reminded that their youngsters will not have to endure the hardships the original Mormon Battalion members suffered on their memorable trip of 1846.

\* \* \*

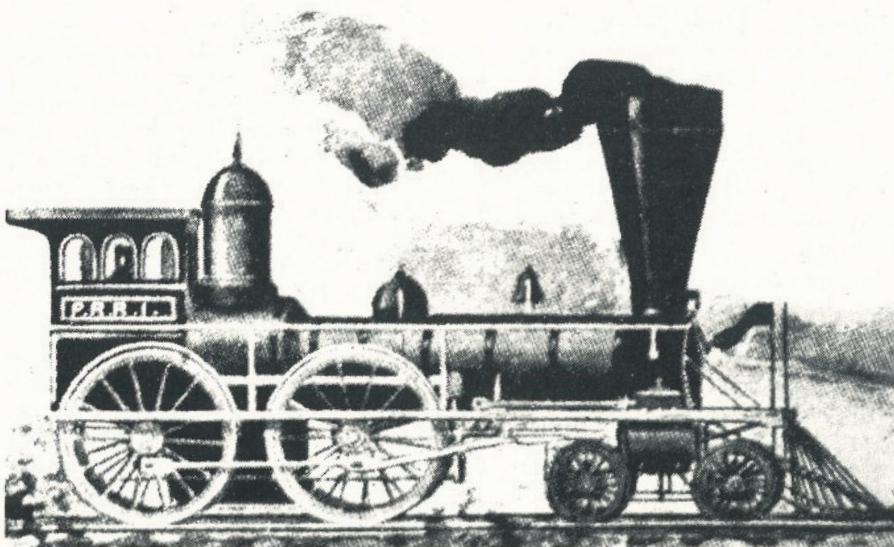
This historian takes the opportunity here to remind all chapter historians to turn in their chapter histories early this year. Quite a number of chapters have complied with this request, but a majority of them have not. These will be filed with the SUP historian for the organization files and copies turned in to the Church Historians Office.

\* \* \*

The Andrew Jenson Memorial Association desires to thank Horace and Ethel Sorensen and Mrs. Kate B. Carter of the Daughters of the Utah Pioneers for placing a portrait of the former assistant Church historian and author in the Welcome Center of the Pioneer Memorial Village. The new picture replaces a smaller one that was on display at the village for many years.

\* \* \*

Let us not forget our SUP slogan: "Every member bring in a member in 1970!" Nor should we neglect to push for chapter expansion and put a chapter in San Diego right away. San Diego is in the mood right now with the new Mormon Battalion monument erected there recently. The Los Angeles chapter might well take up this business as a chapter project.



*FROM AN OLD TINTYPE was taken this photograph of the first locomotive ever driven west of the Mississippi River on the Pacific Railroad, from St. Louis to Jefferson City.*



*Illustrated by E. A. Burbank*

### **THE OVERLAND MAIL**

## **Era Of The Stage Coach: Heroic...Exciting...Dangerous**

A rising demand for more adequate mail service and for passenger transportation to western goldfields in the early 1860's brought the famed Overland Stage. Ten years after James Marshall's discovery of the California Eldorado, the Concord coaches, a picturesque Yankee invention, were sent speeding westward and eastward along the trails of the pioneers and the argonauts. Teams of four or six brisk horses or fractions little mules provided the motive power for these vehicles; while doughty drivers, proud of their expertness in handling the lines, kept the lively animals headed for the "relay" and the "home" stations scattered along the risky routes.

It was a stupendous undertaking in those days to set up and maintain a stage line over one, two or three thousand miles of rough and hostile regions between the Mississippi and the Pacific Ocean. To lay out the line, build stations, marshal courageous and efficient drivers and station keep-

ers, gather dependable animals, and maintain the service with regularity, required leadership of high order.

Frontier magnates who rose to the call, have their names vibrating through the epic story of the Overland Stage. Outstanding among the many who played valiant parts in this drama of the West were: John Butterfield, trained in staging along the Mohawk Trail; George Chorpenning, pioneer in western mail carrying; Howard Egan, desert trail blazer and superintendent of the line across Utah and Nevada; Russell, Major & Waddell, whose fortunes made in frontier freighting were swallowed up by the Pony Express and the Overland Stage; Ben Holladay, the dashing manager who "stream-lined" the frontier service; Henry Wells and William Fargo, business executives, who finally took over the lines and extended them until they became a transportation network over the West.

#### *Many Heroes*

Heroic roles also were played by drivers, stock tenders and maintenance men who took on the hazardous work of running the stage, keeping the stations, and cooking the meals for the workers and passengers. One of these drivers, Hank Monk of old Nevada, who was reputed to have been given Horace Greeley a record ride along the winding trail across the high Sierras, had been lifted into the literary limelight by Mark Twain in his "Roughing It." That same book provides a close-up of Jack Slade, a station-keeper of the rough and tumble type who made his name ring all along the line. Slade's efficiency in handling the affairs of the stage company seemed never to be in question; he could deal with frontier bad men in a way that gave him notoriety and made him something of a terrorizing influence within his sphere of action. Slade, however, came to a tragic end when, during a drunken spree, (see *OVERLAND*, next page)

## Statistics Show Mormons In Lead

The death rate in the United States is 10 per 1,000 per year, but among the Mormons, the statistics show, the rate is under six per 1,000 per year, but among the Mormons, the statistics show, the rate is under six per 1,000. The births per 1,000 in the United States is 24, but among the members of The Church of Jesus Christ of Latter-day Saints, it is 38.

In the leading 22 civilized nations of the world the average number of children born out of wedlock are 74 per 1,000; in the United States, 40 per 1,000 but in Utah (73.2% Mormon) it is 10 per 1,000 and in Idaho, which is next in proportion as a Mormon state, it is 11 per 1,000.

As the birthplace of distinguished Americans, Utah leads Massachusetts by 20 per cent, which is a surprising statistic because Massachusetts is a Puritan state, and used to lead in all such things. In production of distinguished men of science, Utah tops Colorado by 30 per cent, to lead the nation in this category.

### Mormon Marriages and Divorce

One in 7.5 civil marriages in Utah in 1968 ended in divorce. Non-temple marriages among members of the Church the same year did a little better with one in 10.5 ending in the divorce courts. Only one in 55 temple marriages of couples wed more than 10 years, ended in divorce. Figures are from the Church Unified Social Services.

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## Overland Stage Ushered In Era Of Heroics, Excitement, Danger

(continued from preceding page)

he tried to run roughshod over the mining folk of Virginia City, Montana. Hailed before the vigilantes, he was promptly hanged.

Mark Twain's historic ride over Overland Stage, provides a fairly accurate map of the route. Mark's party boarded the stage at St. Joseph. The Missouri crossed, they went spinning along over Kansas and were soon rolling up the Little Blue River toward the Platte. Camp Kearney was reached and soon left behind. Old Fort McPherson, Julesburg and California Crossing provided change-stops and then on to Ash Hollow, Chimney Rock, Scott's Bluff, Fort Laramie, Deer Creek Station, Independence Rock and through the South Pass. It was down the Pacific slope now, along the Little and Big Sandy Creeks, over the Green River and across some miles of bandlands and on to old Fort Bridger.

### Echo Canyon

Utah's Echo Canyon next resounded to the rumble of whirling wheels, tattoo of hoofs and shouts of passengers. Over the big ridge of the Wasatch Mountains and down another colorful gorge to a refreshing oasis—the Valley of the Great Salt Lake. After a brief stay in this pleasant place the coach rolled again, westward across the Jordan River to Camp Floyd, now abandoned by Johnston's Army, but still a relay station for the Pony Express.

The rest of the stretch of some 500 miles that lay between the eastern edge of the Utah desert and the new capital of Nevada Territory, was a series of rugged mountain ranges and valleys. Mark described this stint as "miles of bottomless sand, vast areas of still desert space." Carson City hove into view after

many rough and bumpy days. The old pioneer reporter complained more about the "powdery alkali dust" than the bumpy ride.

Last stretch of the old trail included Genoa, blue Lake Tahoe through "Hangtown" or Placerville and finally to Sacramento, the western terminus of the Overland Stage.

Indian troubles caused various changes in this route from time to time as the Sioux and allied tribes took the war path along the Oregon Trail across what is now Wyoming, making it a dangerous stretch for passengers and the mail. A stirring bit of Overland Stage adventure occurred near Eight-Mile Pass just over the Utah line in Nevada. Here two station keepers were killed and the incoming coach from the west was ambushed. Judge Mott, newly-elected delegate to Congress from Nevada was a passenger and when the driver was shot, he seized the lines and kept the team going at break-neck speed on to Deep Creek station. Two passengers were wounded and one survived serious head injuries from a bullet.

All through the Civil War period the Indians attacks continued with many fatalities. Thousands of Indians of various tribes, resentful of the intrusion of the whites on their life-giving hunting grounds, wandered over the vast region of open plains, mountains and deserts. To keep these hostile tribes from attacking and killing was one of the major projects of the Overland Stage, an endeavor that provided much of the heroics of this adventurous, colorful and spectacular phase of western history.

—Condensed from "Westward America" by Howard R. Driggs.

—Art courtesy of "The Pony Express"

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**THE LOGAN TEMPLE SAW MILL** — This historic camp provided the lumber for the Logan Temple . . . Located in Temple Fork, Logan Canyon . . . Constructed in 1877 . . . Production started in November 1877 . . . Produced in excess of 4 mil-

lion board feet of lumber . . . Buildings housed the Commissary and quarters for the staff of superintendents, foremen, blacksmith, sawyers, cooks and kitchen helpers. Mill superintendent was David Lamoreaux.

### **THE LOGAN TEMPLE SAW MILL**

## **Little Canyon Camp Turned Out 4 Million Board Feet**

*By Alfred E. Crookston*

At a conference in Logan, Utah, in October 1869, Brigham Young told the people in Cache Valley to start making roads in Logan Canyon. He called on the Bear Lake wards to send 30 men with their camp equipment, as a great amount of material would be hauled out to build a temple.

The site for the temple mill was selected on May 9, 1877 by Charles Card and Thomas X. Smith. There was water to supply power and plenty of red pine or Douglas fir. On May 11 Elder Card took Paul Cardon, George Bott, B. M. Lewis and Edwin Clark up to Maughans Fork, (afterwards called Temple Fork) to start erecting the saw mill.

(On Monday 21 May 1877 Elder Charles O. Card was appointed superintendent of construction on the Temple by President Young, with John Parry, master mason; James Quayle, master mechanic; James A. Leishman, chief clerk of construction;

Ralph P. Smith, chief quarryman; Alexander Izatt, superintendent of white rock quarry; David Lamoreaux, superintendent of the saw mill; and Truman O. Angel, architect.)

There was a big job to be done during the summer of 1877. On November 4, 1877 Elder Card sawed the first board. From then on the mill sawed more than four million board feet.

Life was wonderful most of the time at the saw mills—the sound of the saw eating its way through a pine log, or the odor of fresh pine saw dust, the sound of the choppers up in the timber and the tall pines crashing to the ground.

#### *Drags of Logs*

Down the long dusty drag road the bull whackers came in with heavy drags of logs. Some of the logs would cut three 16 ft. lengths. When the oxen knew it was their last trip for the day they were eager to get in.

The two bull-wackers may have as many as eight yoke of oxen in

their team. They were Joe Morris and William Athay from Bear Lake. There were other drivers—Henry Price from Paris, Idaho; Charles Christensen from Bloomington; Harry Stevens from Hyrum. There were 84 head of cattle at the mill. The men used a bull-whip to give orders but hardly ever touched the ox. He could pop the whip over the oxen's head with a report as loud as a .38 pistol. The whips were about 12 feet long, and were braided by George Sparks. The yokes were much stronger than the standard yoke and were made of cottonwood by Elder Lindsey.

The cattle were put in a large corral and Richard Hinks, the night herder, would take care of them until morning.

#### *Saw Mill Staff*

About 15 men stayed at the mill. The sawyers were Joseph Schvaneveldt and James Fogg.

(see **LOGAN TEMPLE**,  
next page)

## Logan Temple Lumber Camp Colorful, Adventurous Place

(continued from preceding page)

The foreman, David Lamoreaux, was also the doctor. The blacksmith, Charles Lundberg, was kept busy making and putting on ox shoes. John O'Brian was the first cook at the mill. When Joseph Wright came up as sawyer his wife took charge of the kitchen. She was succeeded by Emma B. Smith. Helpers were Heber Smith, Bell McCulloch, Linda Clard, Hanna Jenson, Agnes Izatt and others.

February 27, 1880 the snow was deep. Seven young men took their teams to break a trail to Wood Camp. Not far from the mill a snow slide caught them. Two of the men, William King and Nephi Osterholdt, with three teams were under 30 feet of snow. The death of these young men left two widows. Wood Camp was the halfway station between Logan and Maughan's (Temple) Saw Mill at the mouth of White Pine Hollow and the U.O. Mill in Steam Mill hollow. These are the mills that sawed white pine, or Engelmann spruce, for finishing lumber. (Joseph Lowe prepared the white pine for finish lumber at a time when modern equipment was not available.) Wood Camp was maintained by the Church. Workers could get meals and lodging with stable and feed for their horses. The men that cut wood to burn lime stayed here in the winter and cut the wood for the lime kiln on Steam Mill flat. Nathaniel Haws had charge of this camp during winter and had charge of lime burning in summer.

### *A Lot Of Hay*

It required a lot of hay to supply the camps, mills and quarries. A large hay baler was made. This machine was about fifteen feet high and compressed the hay by means of a weight which was pulled up and dropped as the hay was being shoved in from a platform. The motive power was supplied by a horse hitched to a long beam which swung about a three-quarter turn and back. This baler could put one ton of hay into four or five bales. The hay was tied with rope.

An accident occurred at the

hay baler on September 12, 1881. Indians from Washakie were bailing hay when the weight became wedged and would not fall. Young John Hinks, age 13, tried to help the Indian get it loose. In a moment of thoughtlessness he stuck his head in to see what was wrong when the weight fell and crushed his skull.

The Indians from Washakie bailed hay, slacked lime, took care of the lime putty, mixed mortar, and loaded rock in the Franklin quarry. Some of the Indian names were Pompy Jack, Ben Arinep, Dick Arritch, Jim Drink, Soquitch Timbimboo, Peter Ottegery, Mormon Jack, James Wongan and many others whose names are on record.

### *"Honorable Release"*

The only reward the workers at the Mill expected was the same as the temple worker: "When the temple was finished and dedicated, the only reward those builders expected was an honorable release.

In March 1886 word reached Logan that the Temple Mill had been burned. The snow was deep, 20 to 30 feet in places.

## Get That SUP Story Ready For Try At Prize

Over the years the Sons of Utah Pioneers Story Contest has brought out some of the most fascinating and thrilling stories in pioneer history. This has been a most beneficial project and year after year it becomes more popular.

Now is the time to get your entry ready for the 1970 competitions. Your story must be about one of your pioneer ancestors or a relative or it may be a biography. Awards are presented for first, second or third place in two groups or divisions—for seniors, 18 years and older or juniors 11 to 17 years.

Chapter presidents will endeavor to get at least one story in each class from their members and sent to:

Pioneer Story Contest of the National Society, Sons of the Utah Pioneers, James H. Miller, 304 West 200 North, Brigham City, Utah 84302; Gerald M. Waterfall, 1540 Country Hills Drive, Ogden, Utah 84302; Henry D. Call, RFD #1, Layton, Utah or Vascoe M. Tanner, 70 East 800 North, Provo, Utah.



THE LOGAN TEMPLE  
Photo Taken Prior To Completion — About 1883



—Courtesy "The Pony Express"

## 126th Anniversary Of Telegraph

Annie Ellsworth and Samuel Morse were in the Supreme Court room at the Capitol Building, Washington, D.C. Time: 8:45 a.m., May 24, 1844. A telegraph wire had been strung on poles to Baltimore — 40 miles away. "What shall I say, Annie?" "What God hath wrought!" was her reply. She and her mother had selected the words from the Bible. She was a daughter of the commissioner of patents. In 1843 Morse was sitting in her father's office when Annie rushed in to tell him that \$30,000 had just been appropriated by Congress to build his experimental telegraph line. "You shall send the first message, Annie, when it is built," hence the above scene.

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## National Officers Attend Chapter Dinner & Program

A gala Christmas party was held by the Temple Quarry Chapter, Sons of Utah Pioneers, Dec. 18 in Bluffdale. Among the 150 people attending were special guests: T. Mack Woolley, E. Morton Hill and Lorenzo Summerhays all national officers. Their wives were special guests, also.

Kenneth Rasmussen, chapter president and Walter Ewell, vice president, were in charge of the program which consisted of Christmas carols played on a saw by Albert Bell (Mystical Magic of a Rusty Saw) recently returned from a Tongan Mission, also the winning road show "The First Modern Santa" from the Eighth Ward, Sandy East Stake.

During the delicious meal prepared by the Bluffdale Relief Society, Troubadours Albert Bell, Reed Newbold, Ross Berrett, and Ken Rasmussen went from table to table singing Christmas Carols.

Mr. Woolley complimented the chapter on the year's successes. Max Griffiths from Jordan Seminary gave a talk on "Christmas In Cathage." Large pin-Oak tree leaves were passed out to each person by the presidency during the meal also, these were gathered and sent to the chapter by Evan and Rae Madsen, now on a Carthage Jail mission.

Special tribute was given to the widows of former chapter members; Mrs. Reta Loveless, Mrs. Fern Butterfield, Mrs. Zelma Thompson, Mrs. Olive Boberg, Mrs. Stella Thompson, Mrs. Viola Malmberg, Mrs. Erma Crump, Mrs. Walter Crane, Mrs. Chloe McKay and Mrs. Beatrice Kirby. Corsages were presented by chapter officers.

Others honored during the evening were the immediate past president LaGrande Asay for being first in handing in his complete history of his year in office; also Stake President Marlon S. Bateman.

The Rosamond Maxfield Orchestra provided music for dancing the remainder of the evening. E. O. and Rosamond Maxfield have just returned from a mission in Hiram, Ohio.

# Chapter Eternal

## Alvin Keddington

Alvin Keddington, 82, Salt Lake County clerk for 23 years, devoted and active member of the Sons of the Utah Pioneers and well-known singer, died December 30 in a Salt Lake hospital of natural causes. In addition to his services as county clerk, Mr. Keddington also served a number of years as deputy auditor in Salt Lake County and auditor for Salt Lake City.

Active in civic and political affairs, Mr. Keddington served two terms in the Utah House of Representatives. He attended the University of Utah and served on a proselyting mission to Canada, for the Church of Jesus Christ of Latter-day Saints. At the time of his death he was a high priest in the Emigration Ward.

Mr. Keddington was best known perhaps as a singer. Possessed of a magnificent bass voice he sang with the famous White Chapel Quartet for many years and rendered services as soloist at hundreds of funerals.

He was president of the Jackson Democratic League in 1940. In 1965, while serving his sixth consecutive four-year term as Salt

Lake County clerk, Mr. Keddington announced his retirement because of ill health.

Mr. Keddington was born Feb. 9, 1887 in Salt Lake City, a son of Joseph and Mary Ann Kirkman Keddington. He married Edith Burt in the Salt Lake Temple, Sept. 17, 1913.

Mr. Keddington is survived by his widow; three sons and three daughters, A. Burt, Salt Lake City; Lloyd K., Portland, Ore.; Maj. Neil H., Montgomery, Ala.; Mrs. Ralph (Lois) Note, Longview, Wash.; Mrs. Johnny (Ruth) Desmond, New York City; and Mrs. Mark (Louise) Ashton, Seattle, Wash.; 18 grandchildren; and three great-grandchildren.

Survivors also include five brothers and three sisters, Wilford, Bountiful; Arthur, Ray, Ralph B., Harry K., Mrs. Elizabeth Jensen, Mrs. Alice Christensen, and Miss May Keddington, all of Salt Lake City.

Funeral services were held Jan. 3, in the Emigration LDS Ward Chapel. Burial was in the Salt Lake City Cemetery.

## P. B. (Bert) Van Orden

P. B. (Burt) Van Orden, 78, a member of the Salt Lake City Chapter of the Sons of Utah Pioneers, died at his home in Salt Lake City, on Jan. 3 after a lingering illness. He was active in the chapter for many years.

He was a tax examiner and inspector with the Internal Revenue Department and served as agent in the service.

Mr. Van Orden is survived by

his widow, two sons and a daughter: Dr. Max T. of Los Angeles, Dr. Richard T. of Salt Lake City and Mrs. Ralph H. (Shirley) Pardoe of Dallas, Texas. The Van Ordens had seven grandchildren and two great grandchildren.

He was born June 26, 1891 in Lewiston, Ida., and married Mille Thomson June 3, 1914 in the Logan Temple.

## Carl Cushing Burton

Carl Cushing Burton, 84, Salt Lake City businessman, patriarch, church worker and member of the Sugar House Chapter, Sons of the Utah Pioneers, died Jan. 16 of a heart ailment following surgery. He was president and co-founder of the Burton Lumber Company, one of the oldest building supply firms in the Intermountain West.

A longtime church worker, he became patriarch of Highland Stake in 1956. Earlier he was bishop of Highland Park Ward, a member of the Highland Stake presidency and a high counselor. He served on a proselyting mission for the Church in Germany from 1907 to 1910.

In civic affairs, he was a member of Kiwanis, the Exchange Club and the SUP. Formerly he was chairman of the board of the State Savings & Loan Association and former president of the Salt Lake Lumbermen's Association.

He was born in Salt Lake City, May 16, 1885, a son of Willard C. and Mary Jane Gardner Burton. He married Ella Christopherson, June 28, 1911, in the Salt Lake Temple. She died in April, 1969.

Survivors include one son and three daughters, C. Taylor Burton, Mrs. Clark N. (Betty) Stohl, Mrs. Keith B. (Jane) Graham and Mrs. Frank G. (Kathryn) Everett, all of Salt Lake City, 15 grandchildren; and a sister, Mrs. Clarence H. (Hazel) Tingey, Salt Lake City.

Funeral services were held Jan. 19 in the Stratford Ward Chapel. Burial was in the Salt Lake City Cemetery.

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## Old Lime Kiln On Highway 89 Once Big Business

By Francis Christensen

It is probable that many people traveling Highway No. 89 between Brigham City and Logan have wondered what the cairn-like rock structure on the side of the mountain just north of Mantua is. Older folks will recognize it as a lime kiln.

It was built about the year 1892 by James Sheffield who burned lime there for about ten years until he was severely injured in a rock slide. At this time his son, Charles H. Sheffield, at the age of sixteen years assumed the job.

Inside, the kiln is shaped much like an ordinary electric light globe and lined with fire-brick.

The kiln was fired from the top — a layer of coal then a layer of rock, about two parts rock to one of coal. The rock was broken to a fairly uniform size with all the fine rock or dust being thrown out.

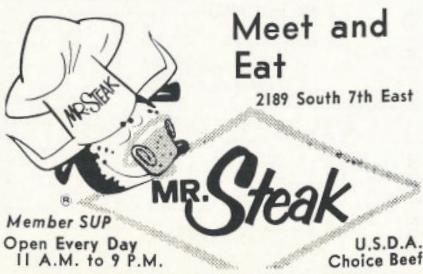
About two and one-half tons of coal per day was a standard operation. This netted fifty to seventy-five bushels of lime which was taken from the bottom of the kiln and delivered to the customer wherever masonry construction was going on. The price was thirty cents per bushel.

The fire burned constantly for six or eight months out of the year.

Mr. Sheffield said it was a good business for eight or ten years until concrete took the place of rock foundations and other materials replaced lime as a mortar.

### WHICH IS WITCH?

The trouble with most household budgets is that usually there's too much month left over at the end of the money.



# Chapter <sup>SUP</sup> Eternal

### Roy Utley

Roy Utley, 77, member of the Los Angeles Chapter of the Sons of the Utah Pioneers, died Jan. 17, 1970 in a Los Angeles hospital following surgery. Funeral services were held Jan. 21 in the Wilshire Ward Chapel where Roy served as bishop from May 1949 through January 1955.

Mr. Utley also served as a high councilman in the Los Angeles Stake for a number of years. He served as a proselyting missionary for his Church in the Northwestern States.

Mr. Utley also served in World War I.

Affiliated with the Beneficial Life Insurance Company for more than 40 years, he was general agent for the Los Angeles and Southern California Districts. He held the National Quality Award for his company for 17 years.

A member of the Los Angeles General Agents and Managers' Association, Mr. Utley retired as general agent in January 1969, assuming the title of senior consultant. He remained active in the insurance business, however, until his death.

He served as a board member of the American Council on Alcoholic Problems and also of the Boy Scouts of America for the Los Angeles District.

Roy Utley was born March 8, 1892 in Annabella, Utah, a son of Gabriel Marion and Sophia Burgess Utley. He married Florence Carter, Feb. 21 in the Salt Lake Temple. He is survived by his widow and son, Dr. R. Kent Utley and five grandchildren. Interment was in the Saratoga, California cemetery.

### TAKE HEED TO YOURSELVES

by Pres. Joseph Fielding Smith



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HOW THEY GOT THE NAME:

# Colorful And Picturesque Places In Mountain West

*By T. Mack Woolley*

Kamas Prairie in Summit County was in aboriginal times an expansive, rolling grassland along Beaver Creek and the upper Rhodes Valley. On the meadow grew a species of plant, *Caassia quamash*, of the lily family with blue flower and succulent bulb resembling the hyacinth. The *kamas*, and *kamas* were early forms of *kamas* which came into English from the Chinook jargon (Northwest) signifying "Sweet."



The bulbs of the *kamas* were staple food of the Indians, prepared by steaming in heated pits, and deposited in caches for winter provisions.

In aboriginal times the *kamas* grew luxuriously on the headwaters of the Weber and for this reason the name was given this meadow land.

Fremont, while going down the Bear River Valley below Soda Springs on August 26, 1843, wrote: "We obtained from them (Shoshoni) a small quantity of roots of different kinds in exchange for goods. Among them was a sweet root of very pleasant flavor, having some what the taste of preserved quince. Among Indians lower down on the Columbia it is the celebrated *kamas*, *Camassia esculenta*."

\* \* \*

*Kamas Prairie* was the rendezvous for General Ashley, who had navigated down the Green River from Henry's Fork in 1823 and came overland up the Du-Chesne River and the mountainers who had been in Utah Valleys the year previous: Provts., J. S. Smith, Sublette, Bridger, and Jackson.

\* \* \*

*Kamas* is a town on Beaver Creek in Summit County. It is

one of the original branches of Weber River, in Rhodes Valley, at the west base of the Uinta Mountains. The name is an extension of Kamas Prairie on which the town is located.

\* \* \*

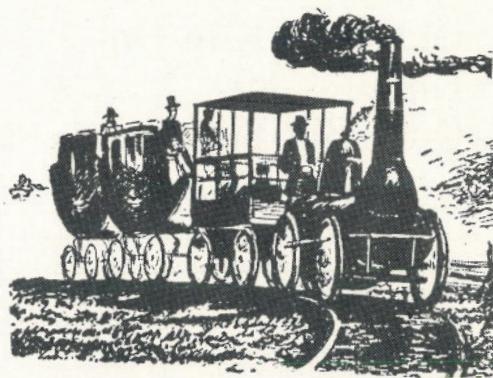
*Bountiful*, Utah, was first called Sessions Settlement and North Canyon, but early 1850 when the town was organized, the name was discussed at a public hearing, and John Stoker came up with the name "Bountiful." This was taken from the land "Bountiful" mentioned in the *Bible*, and *Book of Mormon*.

\* \* \*

*Mount Carmel* in Kane County, 6000 feet elevation, stands on the east bank of East Fork Virgin River just north of the stream's bend to the west. It is in the lower country south of the Pink and of the White Cliffs. The roundish top of the mountain is somewhat between a cone and dome. The form is pleasing to the eye. Mount Carmel was a favorite landscape subject of the western artist Maynard Dixon whose ranch home was near the hamlet of Mount Carmel at the mountain's base. Mount Carmel in the upper Virgin Valley was named from Mount Carmel in Palestine.

\* \* \*

*Mount Carmel Junction* is two miles south of the hamlet on Highway 89. This junction is the east terminus of the famous Mount Carmel Highway which wends its way from East Fork down Pine Creek to North Fork Virgin River—the floor of Zion's Canyon. Mount Carmel highway with its tunnel and alcove windows, and the series of switchbacks providing an easy gradient to descend to the canyon floor. This highway is a prime engineering achievement.



## Book of Mormon Publications

Up to the year 1960, it was estimated by researchers that a total of four million copies of The Book of Mormon had been published. During the past decade, 1960 to 1970, the popular 50c edition totaled 3,700,000. Foreign language editions during the decade totaled 543,000 volumes and the standard copies, including the "triple combination," the Book of Mormon, Pearl of Great Price and the Doctrine & Covenants, output was 225,000. These figures suggest that with the exception of the *Bible*, the Book of Mormon is perhaps the most widely-circulated of all religious books.



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## Hawaii Delights SUP Excursionists; Many Exciting 'Comings and Goings'

By J. Smedley Stanford

"Buckle your belts and place your seats erect!"

So saying our active and attractive jet girls ran along their runway to make sure everybody was anchored as the powerful TIA jet turned on the speed along the runway. When we left the earth and climbed swiftly into space our thoughts kept pace with the plane — on to the glamorous and enchanting land described with such superlatives in the tour booklets.

Below a huge and picturesque lake caught our attention, presenting a natural phenomena much in the limelight from which is being taken valuable minerals nobody even suspected were there when the pioneers first came upon the great inland sea. Flat land gave way to mountain ridges that loomed higher and higher and the aircraft became a bit bumpy at times from the rising air currents.

A stop at Oakland for fueling and then the big plane shot westward for hours of flying above white fleecy clouds that seemed to rest on a blue bed. Near sunset swirling clouds pushed at the windows and then gave way to permit us to glimpse an airport—beautiful Honolulu which was to be our home for the next several days.

At a slow pace with many stops, buses took our party to pleasant room piled 15 stories high, each room with a little porch from which the occupant could view the ocean and many other magnificent hotels with porches for viewing pleasure. Under and in large trees near our Coral Reef Hotel we paused to gaze at all kinds of glittering merchandise for sale, stuff from many other lands besides Hawaii.

### *View Of The Fishes*

On a winding road past Diamond Head, a famous landmark, we rode next day to watch the sleek seals (porpoises) and small whales jump high for little fishes — their reward — and perform other surprising stunts. We

walked in a tunnel under water and got a close-up of many types of fishes most of them very beautiful but not the ugly shark. Our road back to the city meandered over rugged lava mountains and through a tropical rain-forest where fierce winds often all but blow the place apart.

Arising early next morning, and after a fast ride to the airport we boarded smaller planes which sped us to Hawaii, the "Big Island" and we soon landed smoothly at Hilo, the orchid capital of the world. After a modest breakfast we rode ascending past miles of sugar cane to arrive at volcanoes, dormant but smoking.

Before leaving this island we went into a field of orchids and into a sales room where leis-and-kisses were distributed to the members of the party. Only moments later, so it seemed, and after leaving the "Big Island," we landed on Kauai, the north island. Here we dined very well and went boating to a fern-covered grotto. Here, and on the river, native musicians sang for us. The songs seemed sweeter on the water. Returning to Oahu and Honolulu we slept amid pleasant dreams.

### *"Goings and Comings"*

The remaining days melted into a pleasing, exciting round of going and comings—to coral reefs in glass-bottomed boats—to Pearl Harbor, to Laie 40 miles distant and, for part of the group into the beautiful Hawaii Temple.

In Laie we found a fabulous collection of buildings, crafts, and natives from Hawaii, New Zealand, Tonga, Tahiti, Fiji and Samoa. In this Polynesian Culture Center, unlike anything elsewhere on this planet, busy natives, many of them students at the Church College of Hawaii, displaying their skills in weaving, canoe-making, singing and dancing. They are there keeping alive the crafts and practices that could die out or be submerged in the home islands, as this new space age affects their lives.

## World War I Put Halt To L.D.S. Missionary Work

During World War I when the great conflict was raging fiercely throughout most of the Western World, it became necessary to withdraw the missionaries of the Mormon Church from most of the foreign fields, limiting the proselyting program to the North American continent and even there only a few missionaries were available.

Nearly all the young men of draft age who were able-bodied were taken into the military service of their various countries. This left the burdens of the farms and other productive labor upon the shoulders of the fathers who were too old for military duty. Thus the missionary work suffered everywhere.

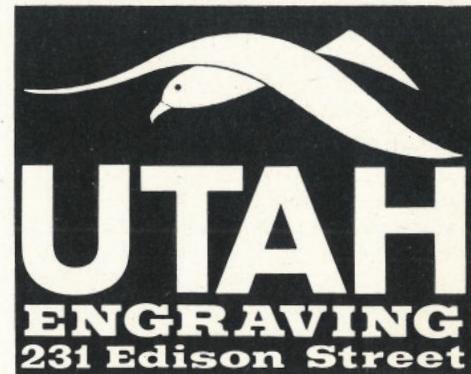
Shortly after the surrender of the Axis powers, the young men began to be discharged from the Army, Navy and Marine Corps and returned home. Many of them immediately volunteered for missionary service. As rapidly as the doors were opened in foreign fields, missionaries were sent to carry on the work in great numbers, many of them returning to the very places where they had been stationed in active combat. By the close of the year 1946 there were over 3,000 Mormon missionaries in the field. Presently there are 13,974, about 1,106 of them women.

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**THIRD PLACE SUP AWARD-WINNING STORY OF 1969**

## Elizabeth Jane Russell Day

*By Harold Jenson*

ELIZABETH JANE RUSSELL was born April 28, 1862, in Coventry, England, to Henry and Elizabeth Walton Russell, being their first baby girl after seven boys. However, two girls were born later. When Elizabeth was seven years old, she came with her family to America. They crossed the ocean in the ship Colorado and landed at Castle Gardens, New York City, New York. From there they traveled to Ogden on the railroad, which had been operating for only three months.

In America little Elizabeth saw her first tomato and watermelon.

Two of her older brothers had come earlier. They had worked hard for money to send for the rest of the family and had a "dug-out" — their new home — ready when the family arrived. dug-out was in the bank of the Jordan River in Taylorsville; the walls and floor were of dirt and the roof of willows.

One thing she remembers well is the day Indians came with their dead papoose and wanted the Russell family to help bury it white-man fashion. Father Russell was not at home, so Mother Russell took turns with the Indian and his squaw in digging the grave. The cut willows to line the grave and cover the papoose before filling in the dirt. Father Russell put up a marker, and each year the Indians returned to the grave.

When a fire destroyed the willow roof of the dug-out, the family moved to a one-room log house by the nearby school, where Father Russell did janitorial work. Later the family moved to South Cottonwood. At the age of eight, Elizabeth was baptized in the Jordan River. She was unable to attend school regularly but learned to read and write well. From the age of thirteen she worked away from home most of the time doing housework, sometimes receiving old clothing as pay.



*Elizabeth J. R. Day  
... rich life for 103 years*

A milestone in her life was when she went to work for the John Boyce family at Old Granite near the mouth of Little Cottonwood Canyon. One night just after Mrs. Boyce had died and Mr. Boyce had gone into Salt Lake on business, Elizabeth was tending the children. Feeling lonesome and jittery, she was happy to hear a wagon drive into the yard. It was Laronzo Day, half-brother of Mr. Boyce. After the children were in bed Elizabeth and Laronzo sat up looking at pictures — this was their first date. After "keeping company" for three years they were married in the Endowment House and drove out to Cottonwood with a team and wagon for their wedding supper.

The young couple lived in Salt Lake City, caring for Laronzo's aged father until his death, and when their second baby was three months old they moved to their farm in Hunter, which Laronzo had been working in the meantime. The first Hunter home was a lumber granary east of 5200 West. Since it was April and wet when they moved in, they pasted paper over the cracks. But warm weather soon caused the

boards to shrink and popped the paper. A one-room adobe house was built, and later a lumber lean-to was added for washing and summer cooking. Still later two brick rooms were built one.

By July, 1890, Mr. and Mrs. Day had four children: Elizabeth, Zina, Laronzo and Myrtle. Then sorrow came. A diphtheria epidemic, shortly before the anti-toxin was discovered, struck the two older children. The doctor suggested that Elizabeth take the two younger children away. She refused to leave, but her husband insisted. In anguish she put the two babies into a little wagon and trudged up the hill to stay with old Mr. and Mrs. Howell. One of the children at home died, and heart-broken, she walked down into the field and watched them taking her child to the cemetery. Then one of the children with her became ill so she went back home. Two more passed away — three within two weeks, leaving only 14-month-old Myrtle. The following year another baby was born, but lived only two days. And when Myrtle was about seven she became ill and died.

### *Mission Comes First*

But life went on, and in 1898, when Laronzo left on a mission there were four little Day children: Earl, age 6; Ezra, 4; Lavina, almost 3; and Irene, 8 months. Elizabeth backed the mission, saying, "I can do anything if you will fill and honorable mission, and maybe our luck will change."

Courageously, she took care of her little brood in the house and did chores outside.

She skimmed the milk, churned the cream, and made butter. Each Saturday she took the butter and eggs to Salt Lake, getting groceries from the store and cash from private customers. In summer the butter was wrapped in wet cloth and covered with wet alfalfa to keep it from melting. With a team and wagon she hauled her coal from Walton's, eight miles away, and flour from the

(see ELIZABETH next page)

**THIRD PRIZE SUP BIOGRAPHY****Elizabeth Russell Day Exemplified Life Of Mormon Pioneer Woman**

(continued from preceding page)

Bennion flour mill in Taylorsville.

When she came in from doing the chores, she read stories which the children had selected in the Juvenile Instructor. Faithfully, she took them to Sunday School.

A few years after her husband's mission was completed, Elizabeth became a bishop's wife, a term which lasted for 18 years. Etta was born in 1901 and Owen in 1904. Pneumonia, another dread disease at that time, took him at the age of 3.

In 1909 the Days bought a two-room brick house at 3500 South and 5400 West. A lumber room was added, and about seven years later, two more brick rooms, an upstairs, basement and porch were added. Father Day ran this farm until he was 80, when they sold it and built the little white house near Lavina. After 62 years of life together, he passed away, Feb. 17, 1944, at the age of 86.

**Devoted Church Worker**

"Grandma Day" or "Aunt Lizzie," as she was affectionately known by many, was very active in church work being a counselor in the first Primary organized in Hunter. She was first counselor in Relief Society for 21 years, and then served as president for 15 years. She was a Relief Society visiting teacher for over 20 years. She had done much Temple work, gone through the Temple with her 5 sons and daughters and at least 13 grandchildren when they were married, and has seen all of the presidents of the L. D. S. Church except Joseph Smith.

Grandma Day always led an active life and never had an operation or broken bone, and was

never a patient in a hospital until she reached the age of 100 years and seven months.

She has set an example of love and kindness for a large posterity. Her children have many pleasant childhood memories — the flower gardens, the games the whole family played, the canyon trips taken in the heavy wagon or the "luxurious" white-top rig.

These are but a few of the incidents and memories that perhaps highlight the life of our beloved Grandma Day, whose sorrows were her own, whose joys were shared with everyone around her.

Mrs. Elizabeth Jan Russell Day died August 27, 1965, at the age of 103, and was buried in the Pleasant Green Cemetery, Salt Lake County. Her survivors included 5 children, 27 grandchildren, 109 great-grandchildren and 3 great-great-grandchildren.

*LEARNING — "Instruction, like water, takes the shape of the vessel into which it is poured."*

—Ben Johnson

**Listen To Brigham**

People asking for a living from the government and seeking to get all they can for little or no labor, should take note of the advice of Brigham Young, the great Mormon colonizer. Brigham repeatedly told his people that "God will not provide pigs already roasted and bread already buttered and we should not expect him to do so."

One of the great principles of the Church Welfare Program is that we work for what we get. This is sound and basic. It is applicable to all people. God has given us the riches of the earth but he expects us to develop them by our own effort.

It is the same with spiritual things. God gives us the gospel but he will not save us unless we live it. It requires our own individual effort.

—Hyrum Richards  
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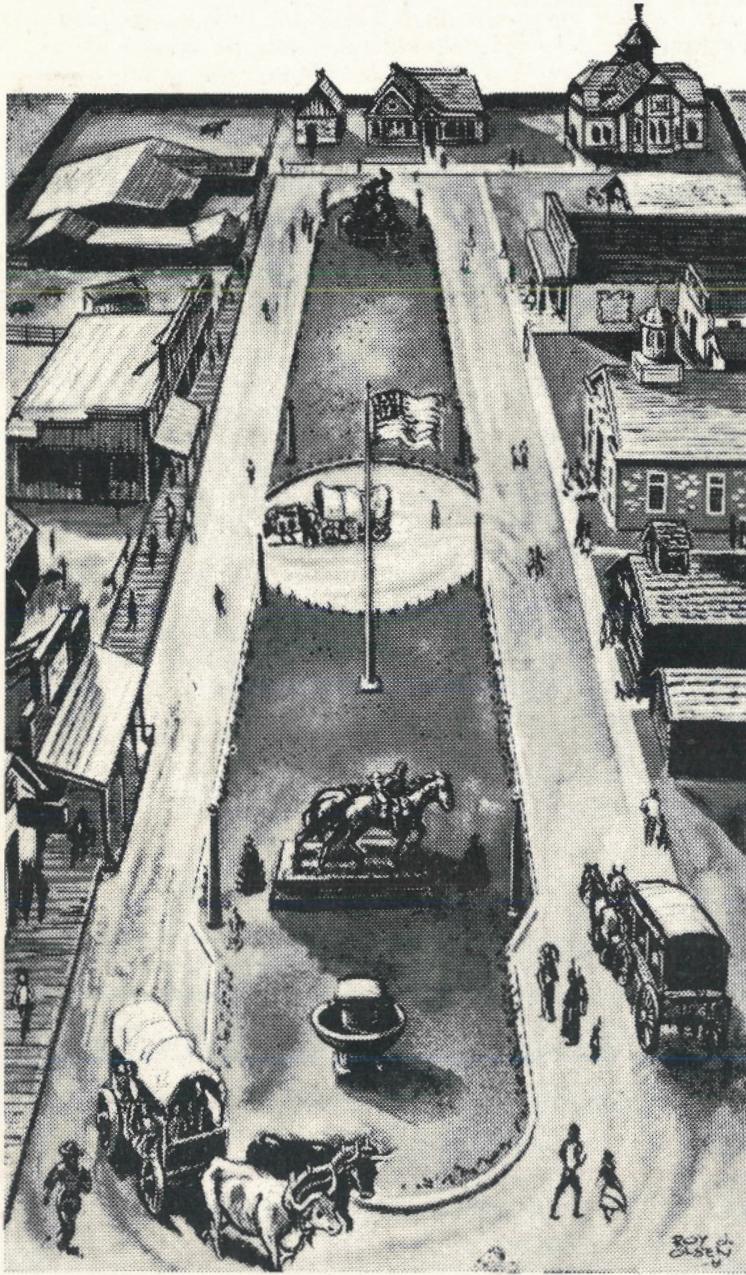
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National Society of  
the Sons of Utah Pioneers*

Horace A. Sorensen,  
*Founder and Director Since 1948*

Milton V. Backman  
*Legal Counsel*

Ronald L. Kingsbury  
*Treasurer*

## *A Word Of Caution*

A resolution from one of our Chapters recommends the moving of the Village to This Is The Place Monument site. This has been talked about, but is it practical? It would be expensive to move, and where is the money! Certain gifts of relics were only made on condition they would remain at the present site. Even the land on which it is now located would revert back to the donors. And if it is moved, the Sons of Utah Pioneers would have no jurisdiction over it because it would be on a site not owned by them.

## *The Freeway Is Coming to It!*

I-80 East Freeway—exit at 23rd East and 3 blocks south to Fisher's Lane, which leads to the right into the spacious parking lot of Pioneer Village. Twenty-third East is now scheduled to be widened, which brings north and south; east and west traffic right to it.

## *Thousands Walk into History*

Time unfolds into Utah's past as you step in to the Village—50 to 100 years ago. Thirty-five original historical buildings and thousands of relics appropriately displayed could not be more upgraded and still maintain the historical settings. It takes at least ten years to grow a tree. A hundred or more shade the visitors—why start all over again?